

SERMONS

3.

~~Preach'd upon~~

693. d. 15

Several Subjects,

~~By the late~~

Reverend and Learned

Dr. JOHN GALE.

To which is prefix'd,

An Account of his LIFE.

IN FOUR VOLUMES.

THE SECOND EDITION.

a. 3517

L O N D O N :

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M. DCC. XXVI.



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An ACCOUNT
OF THE
L I F E
OF
Dr. J O H N G A L E.



R. JOHN GALE was born in *London* the 26th day of *May* 1680. of which place his father was an eminent and worthy citizen, of good natural abilities, and great integrity.

FROM the first proofs he gave of his capacity, his father devoted him to the great work of instructing mankind; and to fit him the better for it, spar'd no expence, to give him a generous and liberal education. While he was very young the good old man had a prospect

pect of a glorious harvest, for his time was spent almost the reverse of other youths, in an uncommon application to his studys, in improving and adorning his mind with literature, and in preserving himself with the strictest care from every appearance of vice ; by which methods so much knowledge and virtue being early thrown (if I may so express my self) into his mind, made both sit easily and gracefully upon him ever after.

THUS prepar'd he was sent to *Leyden* in *Holland*, to finish his studys, and perfect himself for the difficult province to which he was design'd. But soon after his arrival there, when he was little more than seventeen years of age, he receiv'd the melancholy news of his mother's death ; upon which account, in a letter sent to his father, he administers to him the most rational and manly consolations. And it might probably be owing to this misfortune, that he made no longer stay at that university, but chose to return again to *England*, after this breach in the family, so soon as possibly he could accomplish the principal end he had in view by going abroad, which was the study of philosophy. For in less than two years, which he employ'd there with that uncommon application and force of genius, as surpris'd his tutors, he was honour'd by the university of *Leyden* with the degrees of master of arts, and doctor of philosophy ; an account of which promotion was sent to his father by his professor, wherein he pays him such a compliment as I should not have chosen to mention,

mention, had it not depended upon a bare relation of fact. " It has happen'd to no body, " *says he*, that I know of, to gain such a " knowledge of things which are to be trac'd " out by natural reason, within the space of " fifteen months and no more (which is all the " time your son has apply'd himself wholly " to the study of philosophy) and that before " the expiration of the nineteenth year of " his age, as to be judg'd worthy to be adorn'd " with the highest honours in a solemn cere- " mony. God grant he may go on in the " same pace he has begun, and continue the " same assiduity and diligence to the end; that " so he may become a most fit instrument to " advance the glory of the name of the Lord, " the furthering his own salvation, and the " publick good of his neighbours."

Sign'd, *Wolferdus Senguerdus.*

UPON this occasion, when he publish'd his thesis *De ente ejusque conceptu*, dedicated to his father, and his two uncles, Sir *John* and Sir *Joseph Wolf*, the famous *Adrian Reland* subjoin'd a noble testimony of his worth in a Latin panegyrick which ends thus, alluding to the Cartesians, whom he had always oppos'd.

Vince tuos hostes, & murus abeneus esto,

Ut referat laudes Anglica terra tuas.

Summè Ens perfectum captis magis annuat

Ut sæcli nostri lucida stella fores. (istis,

To these testimonys I can't but add a third, which is yet more full and particular. 'Tis from the oration of the learned *Burcher de Volder*, pronounc'd by him, when the doctor took his degrees in the most publick and solemn manner. " If that be new (*says he*) " which has not been done for many years, " which no one of the professors in this university hath seen in his time; then 'tis new " to declare a *doctor of philosophy* from this " place; tho if you consider the ceremonys " with which this solemnity is perform'd, it " appears antient. But I wish the noble and " very laudable design of this candidate in " prosecuting his studys was a thing customary; who, after he had apply'd his mind to " them, thought it his business, not according " to the new, but very bad method, to rest satisfied with a slight and superficial knowledge of the liberal arts, but to look into " their inmost recesses, and to acquaint himself with what lay most conceal'd in those of " them which he convers'd with. Wherefore " in the first place, with great labour he gain'd " the knowledge of the tongues, that he might " afterward, with more ease and advantage, " apply himself to the sciences themselves. " For this purpose he not only carefully study'd the Latin tongue, but what in this age " is very rare and unusual, the Greek and " Hebrew. I say nothing of the Latin, in " which he has often spoke publickly at *London*, that famous city; for you have heard " with what elegance, propriety, and force " of

“ of persuasion, he commended the study of
“ wisdom. But I can by no means omit to
“ observe, that he so apply’d himself to the
“ Greek language, as not only to understand
“ it, but be able to declaim in it publickly.
“ To these he added likewise the Hebrew,
“ thinking the knowledge of the Greek in-
“ sufficient without this, and that he must de-
“ pend upon the credit of others for the in-
“ terpretation of the sacred writings. Fur-
“ nish’d with these helps, he enter’d upon
“ the study of philosophy, being induc’d to
“ it partly by the pleasure which arises from
“ inquiries into things obscure; and partly by
“ the advantage which those studys afford,
“ both in life and other sciences; and partly
“ likewise as thinking it the best method to
“ cultivate his mind, and dispose it more rea-
“ dily and clearly to distinguish truth from
“ falshood in every subject. And before he
“ had pursued these studys full two years, (see,
“ I beseech you, what penetration of mind,
“ join’d with incredible diligence, is capable
“ of performing!) he was willing to give some
“ publick proof of his proficiency in them.

“ NOR has he fail’d in the attempt; for
“ both in his private and publick examinations
“ he discover’d so acute a genius, and such
“ knowledge of things natural, divine, and
“ moral, that, agreeable to his great merit,
“ the highest honours in philosophy have been
“ decreed to be conferr’d on him in a solemn
“ manner, and according to antient custom.”

It appears by this account, that it was thought no less strange for a young man of his years, in so short a time, to be so well qualified for that solemnity, and to go thro' it with so much reputation, than the thing it self was unusual. Tho it may be consider'd, that he was in a good degree master of the three learned languages before he left *England*, and by that means was freed from those embarrassments, which too often attend them who want that advantage, in their pursuit of rational studys. But the whole oration of *de Volder* is so excellent in its kind, and contains so particular an account of the several parts of that ceremony, that for the entertainment of the curious, 'tis subjoin'd to the life. It was publish'd after his death, by the learned *Boerhaave* : and what renders it the more valuable, is this, that 'tis the only thing which was found among his papers, corrected and fitted for the press.

THIS affair being finish'd, he went to *Amsterdam*, where he several times visited the celebrated *M. Le Clerc* ; with whom he fix'd a correspondence.

UPON his return to *England*, he pursu'd his studys with equal ardour, and read over, with incredible application, the great models of antiquity. Hence his imagination was stor'd with all the fine images of the antients, and his judgment directed to produce these images, when those great masters themselves would have produc'd them. At the same time he improv'd his knowledge in the oriental languages,

guages, with the greatest care and assiduity ; by which means he gain'd a critical skill in the sacred books of the old testament, and digested them thorowly in his mind. He also read over and consider'd the primitive writers of the christian church, by which he contracted a just esteem for them, neither approving the conduct of those who slight them, nor that of others who rely too much upon their authority.

AFTER he had been in *England* about four years, he receiv'd a letter from the university of *Leyden*, offering him the degree of *Doctor in divinity*, upon the condition of giving his assent to the articles of *Dort* ; which he refus'd, on account of that love of liberty which in his opinion made that university preferable to some others.

SOME time after this there appear'd in publick, *An history of infant-baptism*, written by Mr. *Wall* minister of *Shoreham* in *Kent*, which was thought so serviceable to that cause, as to deserve the thanks of both houses of convocation. This the Doctor answer'd before he was twenty seven years of age, with so solid a judgment, such extensive learning, and so great moderation, that it gain'd him the esteem and affection, not only of the antipædobaptists, but of all men of candour and learning on the opposite side.

DOCTOR *Whitby*, whose labours in the common service of christianity make him admir'd and reverenc'd by all, speaking of the practice of infant-baptism among the primitive christians,

christians, says, * “ That Dr. GALE’s very learned letters prove it to be doubtful and uncertain, whether that practice did constantly obtain.”

DOCTOR *Wotton*, tho he writes expressly against the Doctor in relation to the *Jewish Talmud*, says thus much of him: “ He seems to be well acquainted with those books, and is a writer so well versed in the arts of persuasion, and his way of writing is generally so very winning, that when I had undertaken to treat of the true authority of this most antient text of Jewish traditions to us christians, I should have been wanting to my subject, if I had not taken notice of what he had said upon these matters.”

MR. *Whiston*, in his *Treatise against Infancy-baptism*, confesses the first light he receiv’d in that affair was from Doctor GALE’s observation upon the passage of *Irenæus*, which laid the foundation of what he wrote upon that subject.

AND as different states and circumstances of life are no bars to friendship, between men of real goodness and solid learning, the Doctor was honour’d with the esteem of very eminent and illustrious persons, who adorn their several stations with uncommon virtues. Among these were the Lord Chief-justice of the *Common-pleas*, now Lord Chancellor, and the

* *Constanter obtinuisse, rem certe dubiam & incertam esse, ex Johannis Gale literis ad invidiam doctis constabit. Dissert. de S. Script. interpretatione, prefat. §. 5.*

Right Reverend the present Bishops of *Salisbury* and *Rochester*, the last of whom will not be displeas'd, if I give his written testimony to the worth of this valuable man, for whom, as he expresses himself, " he had so just an
" esteem, on account of his good understand-
" ing, great learning, candour, and largeness
" of mind."

THE antients required to the forming their orators, that there should be join'd to their general knowledge a particular application of it to the laws and constitutions of that people, whom they were to persuade or reform. The doctor therefore, being to instruct those, who profess to live by the laws and constitutions of Christ our great Lawgiver, continu'd to apply his learning to the gaining a more perfect knowledge in the sacred laws of our religion : and hence he was furnish'd with the sublimest subjects for eloquence. Nothing, he thought, could give the mind a nobler scope than to reflect upon the nature of the first Cause of all things, the liberty of man, our redemption from sin, the immortality of the soul, the resurrection of the body, and the final judgment, with the other topicks of the christian institution.

THUS mature in knowledge, and prepar'd for his master's service, he began stately to preach about the thirty fifth year of his age, possess'd of a heart glowing with humanity, and dispos'd to sacrifice every private view to that most glorious one, of promoting the eternal interest of mankind. This pleasing work

he pursued with unweary'd diligence and integrity, preaching the word, as the apostle directs, *in season, and out of season, reprov- ing, rebuking, and exhorting with all long suffer- ing, and doctrine*, resolving firmly to regard no man in the discharge of his duty. He stood too much in awe of his great Master, to fear or know any man, or to be sway'd by any worldly considerations. He believed firmly that he must render an account of his conduct at the day of judgment, and wisely resolv'd so to act, as that he might do it with rejoicing.

HE was equally qualify'd both to teach and persuade. His style was easy and natural, his expressions strong and lively, his reasonings clear and convincing. He had almost an irresistible power over the passions, which he used agreeably to reason, and to the nature and importance of the subject. Who would not love God, when what may be known of the supreme Being was described by him? When he maintain'd and vindicated human freedom, fate and necessity seem'd to vanish before him. How gloomy does he make the vale of death appear, and how glorious the resurrection from that state of darkness, and the reuniting for ever the immortal spirit to the unchangeable body! How awful does he draw the last tribunal, when the Son of God array'd with the glory of his Father, shall come to render to every man according to his works!

THE grand principle which he endeavour'd to root the deepest, and cultivate with the
greatest

greatest care in his own mind, as well as in the minds of his hearers, was that of sincerity, upon which he thought our happiness or misery in a future state will depend. He therefore consider'd that this would be of the highest importance, when many of the acquirements we here gain one above another will fade and wither away ; which made him very humble, notwithstanding his great abilities. This also dispos'd him to judge charitably of those who differ'd from his sentiments ; and to be very diligent in his inquiries after truth. His embracing the doctrine of the Trinity was one effect of this ; for he did not run into this belief from any prejudices of education, or biases put upon his mind in his youth ; having been early introduc'd into the conversation of those who examin'd the several doctrines of the christian revelation with the utmost freedom, amongst whom were some (foreigners as well as others) of the first rank for learning and abilities.

SOME time before his death the Doctor had form'd a very great and useful design ; which he had so far prepar'd to execute, that he had drawn up the introduction to it, which I will set down in his own words.

“ I AM now about to begin an exposition
“ of the new testament, and design (if God
“ in his boundless goodness shall give me life
“ and ability) to go thro' the whole with as
“ much brevity as the nature of the thing will
“ con-

“ conveniently admit. To engage your most
“ diligent attention, and to help your memory,
“ and thereby render these lectures the more
“ useful, I think it may be very proper at pre-
“ sent to give you a short model of my de-
“ sign, and the method I intend to take in the
“ prosecution of it. Now my chief view is not
“ to engage you in any particular set of opi-
“ nions, or to enslave your minds to any man’s
“ private interpretation of the scripture, by
“ dressing them to advantage, and concealing
“ or misrepresenting what is said by others :
“ this indeed is commonly thought warrantable
“ enough ; but truth needs no such artifices,
“ but disdains to trick men unwarily into the
“ belief or knowledge of it. Besides, since we
“ are too sensibly convinc’d how liable we are
“ all to error and mistake, we by this artificial
“ way deprive our selves of the assistance of o-
“ ther men for the discovery of the truth ; and
“ when we are in an error our selves, do all
“ we can to cover others with the same dark-
“ ness, and if our endeavours were successful, we
“ should effectually deprive them of any possi-
“ bility of being better inform’d. I am very
“ sensible what poor short-sighted creatures we
“ are, and therefore will endeavour not to e-
“ spouse any particular opinion or interpreta-
“ tion, or urge any with that warmth which
“ may any way contribute to blind or obscure
“ my own mind, or deceive you. But my
“ whole aim shall be to lay before you the
“ most sacred and awful rule of our faith and
“ practice, without any partial disguises, and
“ to

“ to the utmost of my power assist you in
“ opening your minds, to receive and own
“ those great truths which are able to make
“ you wise unto salvation ; that you may,
“ upon a mature and due consideration of
“ things, judge for your selves, with all that
“ just liberty and *true freedom of thought*,
“ which so well becomes all men, and is the
“ indispensable duty of every christian, and
“ upon which 'tis the peculiar glory of the
“ christian religion to have spread it self thro'
“ the whole world. To build your faith on the
“ sense and authority of great men, is giving
“ up your souls intirely to them, and to be-
“ lieve in them, and not in Christ ; as pee-
“ vishly and hastily to pass judgment, or take
“ up an opinion without hearing, and diligent-
“ ly weighing what others say, is setting up
“ a very dangerous ignorant idol in your own
“ minds, and paying divine honour and wor-
“ ship to the vain delusion. Besides, 'tis the
“ highest affront and indignity that can be put
“ upon God and Christ, to deal so carelessly
“ and disrespectfully with those holy books,
“ as if we would boldly despise and trample
“ upon all the sacred doctrines which the Son
“ of God himself came down from heaven
“ to teach us, and that purely for our good.
“ Since then the extremes on both sides are
“ so very dangerous, it highly concerns every
“ private christian to proceed in affairs of such
“ great moment, with the utmost caution,
“ and calmness of mind, with great sincerity
“ and impartiality ; for the scripture contains
“ such

“ such things as are undoubtedly, to every one
 “ of you, matters of the last concern. On
 “ your conscientious obedience to this rule
 “ your eternal welfare depends, and by this*
 “ you shall be judged.

“ To give you what help I can in this very
 “ important business, I intend to take this as the
 “ most proper method for your assistance and
 “ instruction. I will take in order entire por-
 “ tions of scripture, which comprehend a full
 “ and complete sense. This I would, if it
 “ were proper, read to you in the original
 “ language; but that not being convenient,
 “ I shall read the common version, and confi-
 “ der it carefully, comparing it with the pa-
 “ rallel places where the same thing is handled,
 “ the same words or phrases us’d, or any thing
 “ which may give light; and shall consult also
 “ the several opinions of learned men, with
 “ the reasons on which they build; and com-
 “ pare the antient versions in the learned lan-
 “ guages, together with the interpretations of
 “ the first christians, and such remarks from
 “ the antient historians, and such accounts of
 “ the Jewish and Greek antiquities, as may
 “ give us any light, at this distance from the
 “ time and place wherein the scriptures were
 “ at first written. After having thus examin’d
 “ every thing which may seem to need exami-
 “ nation; from the whole I will endeavour to
 “ give a very impartial and unbiass’d transla-

* James ii. 12. compar’d with chap. i. 25.

“tion and paraphrase, and herein draw out and
 “make some rules and maxims for the conduct
 “of life, in order to fasten all upon your minds;
 “and leave it to your serious and diligent con-
 “sideration.

“BEFORE I do this, I shall in general prove
 “the truth of the christian rule. This com-
 “prehends, 1. that the books were written
 “by those whose names they bear, and such
 “as could not but know whether what they
 “writ was true or not. 2. They could not
 “design to impose upon us. And I will settle
 “the authority of each book just before I en-
 “ter upon the exposition of it.

“It may, perhaps, be objected by some,
 “that in the course of these lectures there must
 “be several things said not fit for common
 “auditorys; but since it is necessary to ren-
 “der the scriptures intelligible to all, what-
 “ever is necessary to this end must not be o-
 “mitted upon this pretence, that these things
 “are unfit for common auditorys, *i. e.* not
 “to be easily understood by common audi-
 “torys, because people do so rarely, if at all,
 “hear them talk’d of. By treating these most
 “difficult matters frequently, they will be-
 “come familiar to all; all things, even the
 “most necessary, are strange, and distasteful,
 “and hard to understand at first. In the
 “schools men are made acquainted with the
 “most difficult matters, by being frequently
 “entertain’d with them, and having them re-
 “peated over and over again.

“AND this is destroying and cutting up by
 “the very roots heresy and schism, atheism,
 “irreligion, and profaneness, and all error and
 “mistake, as far as it can be hop’d for in this
 “imperfect state of men; for ’tis reserv’d for
 “the life to come to be perfect, when all error
 “and mistake shall be done away for ever.”

THESE publick qualifications, join’d to his
 private virtues, his living what he taught, and
 not barely recommending virtue to the practice
 of others, gain’d him a general esteem; for he
 was not less amiable, nor did he appear to less
 advantage, in his private than in his publick
 character.

AS to his person; his countenance express’d
 the innocence, as well as greatness of his soul.
 It had nothing of that perplexity, which a con-
 fus’d or a vitious mind often throws upon the
 face; but always appear’d with that sweet
 calm, which springs from inward peace, and
 satisfaction of mind. He was rather tall than
 otherwise, and had a manly gracefulness, ex-
 ceeded by nothing but his negligence in adorn-
 ing it.

HIS conversation was with the utmost
 sweetness and candour; and he was such a
 companion as a wise man would wish for,
 retrenching all useless discourse, and saying
 much in a few words. He was affable and
 courteous to all. He consider’d that poverty
 made the heart tender, and apt to feel neglect;
 and therefore thro’ fear of offending, he shew’d
 great courtesy to the mean and despis’d. To
 the

the ignorant he would appear to know no more, than would instruct them. With the afflicted he would sympathize, the indigent he would assist, as far as he was able, and provoke the wealthy to be rich in good works.

A THOROUGH knowledge of nature, join'd to that of religion, fill'd his mind with generous and noble principles, and gave him that frankness and openness of heart so necessary to complete a good and amiable character. No man was ever more ready to do good, from more exalted views, than himself; his whole soul was taken up with a strong desire of infusing into men a love of God, and of virtue. Hence I have known him express more concern, upon reflecting on the ways of men, and the fearful consequences of their vices, than upon any other subject whatsoever. "When I look upon men's behaviour, (*he once said*) I imagine eternity a thing to be trifled with; but when I look upon eternity, the behaviour of men astonishes me."

HE was master of a solid morality, founded on conclusions drawn from the reason, nature, and order of things; and which, strengthen'd by reveal'd religion, made him proof against corruption and vice, and led him to the practice of every virtue. From this root sprung his piety to God, his justice and charity towards men, his affability, and forgiveness of injuries, his temperance and remarkable humility, his meekness in prosperity, and his patience in adversity. To sum up all, in four-

teen years intimate converse with him, I never knew him master'd by anger, or disturb'd by any irregular passions. He had been long us'd to subject himself to reason, and vice appear'd to him the hardest master a man could serve; his virtues were built upon a rock, and nothing could shake or remove them.

BEFORE I come to the close of the life of this great and valuable man, it will be necessary for me, as far as can be collected from his papers, to give some account of the designs useful to others, as well as honourable to himself, which he had in view, and in some of which he made a considerable progress; such as making the knowledge of the oriental languages more easily acquir'd; of giving to the world a translation of the septuagint, according to the edition publish'd by doctor *Grabe* at *Oxford*; as also an history of the notion of original sin, wherein he intended to trace that opinion from its first rise, and to have shewn upon how little ground a God of infinite goodness and justice has been represented as doing that, which a good and wise man would have abhorred.

AT this time, about twelve years distance from the publication of the Doctor's reflections on the *History of infant-baptism*, Mr. *Wall* publish'd his *Defence*, for which he had the degree of *doctor in divinity* conferr'd upon him by the university of *Oxford*. The opinion which doctor *Gale* had of this performance will be best known from a letter which he sent to his father, wherein he thus expresses himself:

self: “ Dr. *Wall* has written *A defence* of
 “ his *History of infant-baptism*, in which he
 “ has treated me very roughly, and has en-
 “ deavour’d to enrage the clergy, as well as
 “ our own people, against me; besides which
 “ there appears not to be much in his book;
 “ however I am preparing an answer, which,
 “ &c.”

BUT these, and all his other great designs,
 were interrupted by a slow feaver, which seiz’d
 him in the forty first year of his age, and in
 about three weeks carry’d him into a new and
 never-ending scene of action; all which time
 he bore his sickness with that calmness and pa-
 tience, which became a man who firmly be-
 liev’d the superintendence of a good and wise
 God, to whose providence he always resign’d
 himself, and his affairs.

“ Dr. Wall has written a history of
 “ his life of infant baptism, in which he
 “ has treated me very roughly, and has en-
 “ deavored to charge the clergy, as well as
 “ out of a people, against me; besides which
 “ there appears not to be much in his book;
 “ however, I am preparing an answer, which
 “ will be published in a few days.”

“ But these, and all his other great designs,
 “ were interrupted by a slow fever, which seized
 “ him in the forty fifth year of his age, and in
 “ about three weeks carried him into a new and
 “ never-ending scene of action; all which time
 “ he bore his sickness with that calmness and pa-
 “ tience, which became a man who firmly be-
 “ lieved the superintendence of a good and wise
 “ God, so whose providence he always resigned
 “ himself, and his affairs.”

4
BURCHERI DE VOLDER
PHILOSOPHI
ORATIO
DE

NOVIS & ANTIQUIS,

Habita cum

Virum Doctissimum

JOANNEM GALE, Lond. Britan.

Voce Senatus Academici Lugduno Batavi

More Majorum Pronunciaret

A. L. M. & Doctorem Philosophiæ,

Tertio Julii A. 1699.

Post excessum Auctoris omnium ex voto edita.

BURCHERI DE VOLDER

PHILOSOPHIA

ORATIO

DE

NOVIS & ANTIQVIS

IN

PHILOSOPHIA

IOANNEM GALE, Lond. Britan.

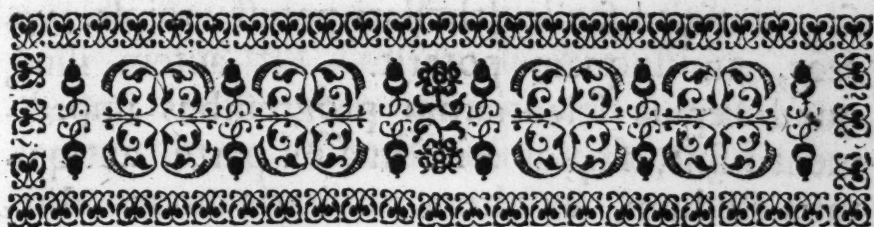
Vice-Sacris Academicis Inglesis Baroni

Magno Magistro Praesidentem

A. L. M. & Doctorem Philosophiae

Tome III. A. 1699.

Per omnium Auctoris omnium ex voto edita.



BURCHERI DE VOLDER

ORATIO

DE

NOVIS & ANTIQUIS.



ARTEM longam, vitam brevem; scientias difficiles & abstrusas, humanum vero ingenium fragile & imbecillum, uno ore conqueruntur, quotquot sese scientiis excolendis tradiderunt. Nec minus tamen iidem, obliti hujus justissimæ querelæ suæ, quasi in solis scientiis non satis magnus esset labor, multas, præterquam quas res ipsa habet, molestias extrinsecus accersunt, aliaque & alia, quæ facile evitare possent, scientiarum & artium incrementis ponunt obstacula. Plura id genus enumerare in proclivi foret; sed cum occasio, qua hunc in locum conscendi, breviter ut dicam, efflagitet, unum de multis excerpam,

excerpam, quod cum vanitatis manifestissimum sit, oratione facile debellari potest, reipsa, vereor, an unquam poterit. Est autem illud, quod sæpius scientiarum progressibus impedimento fuit, sæpius erit, una ex parte, antiquitatis studium, ex altera novitatis amor. Etenim nunquam defuere, qui ut sibi persuaferunt, ita aliis persuadere conantur, tantum non omnem in veterum monumentis sapientiam contineri; antiquis, utpote longo usu confirmatis, tuto credi, periculofam, ne quid gravius dicam, esse novitatem. Alii non minus cæco impetu avide arripiunt, quæcunque novitatis quædam specie ipsis adblandiuntur. Cujus utriusque judiciæ, dicam, an insipientiæ ea vis est, ut nulla unquam inter scientiarum cultores exarserit vehementior contentio, quin alter alteri objecerit, vel nimiam antiqui venerationem, vel nimium novandi pruritus. Imo de his ut plurimum decertatur vehementius, quam de rei veritate. Stultè & ineptè! Nemo negat. Sed utut hæc stulta & inepta sint, attamen semper in usum revocata sunt, & revocabuntur semper, quamdiu iisdem, quibus & est, & semper fuit, proprietatibus obnoxium erit humanum genus. Et sane mirari subit, quæ fiat, ut ineptissima hæc, & quæ talia esse extra contentionis fervorem nemo non agnoscit, in ipso nihilominus certamine, inculcentur identidem, & quod mirandum magis accidit, inculcentur cum fructu. Qua de re licet vix quicquam dici queat, quod non dictum sit millies, dicam tamen, & si nihil dixero novi, placebo forte iis, qui omnia nova odio habent; iis vero, qui

qui ea impotenter depereunt, eo displicebo minus, quod de re, de qua copiosissime dici potest, dicturus sum quam brevissime, quod unicum forte in sermone meo erit novum, nec, ut auguror, vel supersticiosissimis antiqui fautoribus ingratum.

In scientiis solam veritatem spectandam unanimi consensione fatentur omnes, qui sacris his tractandis se applicant. Nec mirum. Quid enim evidentius? Agitur siquidem in illis de cognoscenda rerum natura, quæ cum hominum siue veterum, siue recentiorum auctoritate nihil prorsus habet commercii. Scire quid alii senserint, memoriæ est, quid sentiendum sit, ingenii, iudicii. Hoc autem tum demum scimus, cum verum ex certissimis principiis necessaria consequentia deduxerimus. Neque multum refert, utrum hanc veri notitiam ab aliis hauserimus, an nobismet ipsis debeamus. Ipsa siquidem perceptione veritatem nostram facimus; nostraque illa scientia est, quæ rite percepta mentem nostram sua luce illustrat, nosque veri veros facit dominos. Qui ab alio rem accepit, nec eam propria meditatione sibi vindicat, possidet eam non meliore certe jure, quam qui dedit; imo multo peiori, quoniam, dum auctoritati fidit, nihil habet in se scientiæ, cujus alterum competentem esse nil vetat. Ille demum veri & justus possessor, & legitimus dominus est, qui illud ex primis mente sua eruens, deducens, fundamentis suum facit, jure quo quid optimo. Legerit quispiam Euclidis elementa, fidem habeat illius propositionibus. Hoc si faciat, quia eas veras novit, quia earum nexum cum primis axiomatis

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matius evidenter perspexit, æque eas novit, ac qui invenit primus. Ille hac sua scientia capax est eam promovendi magis magisque, edoctus siquidem est, qua methodo mens utatur, ut absque erroris periculo alia ex aliis deducat quam certissime. Sin vero ea perfunctorie inspexerit, absque illa attentione, quæ ad verum percipiendum requiritur; iisdemque assentiatur, ut fit, quia apud omnes habentur pro veris; ille nec veritatem novit, nec in eam inquirendi rationem veram, adeoque utut forte fortuna non fallatur, certus nequaquam est se non falli; nec aptus ut vera, quam scilicet percepit, ratiocinandi via ad scientiæ ulterius progrediatur incrementum.

Cum itaque in scientiis omnis inquisitio de eo sit, quid rei naturæ congruat, quid ratio doceat, qua, quæso, fronte in rationem inducentur vel nova vel antiqua? Eritne ullus hominum tam insipidus, ut omnes veterum opiniones veras reputet? Nemo equidem. Et quid si hoc foret? Eritne ullus, hoc namque insuper requiritur, ut rejiciantur nova, quia sunt nova, tam imperitus rerum, ut asseverare non dubitet, scientiis veterum nihil posse adjici, quod simul & novum sit & verum? Nemo, cui vel tantillulum sit sanæ mentis. Nec ab altera parte ullus, credo, invenietur tam invenustus, tam excors, sibi ut persuadeat, nihil veri vidisse antiquos, nihil recentiores protulisse falsi; quorum utrumque locum ut habeat necessum est, si condemnationi antiquitas, approbationi novitas sufficeret.

Enimvero

Enimvero lubentissime tam ab his, quam ab illis quæsitum velim, primo, an non ea, quæ nunc habentur antiquissima, fuerint aliquando nova; & an non illa, quæ nunc maxime nova sunt, temporis tractu fieri queant antiqua. Hæc igitur, quæ jam propter vetustatem suspicimus, merito, si nulla novis habenda fides, rejici debuerunt, cum primum prolata sunt; & quæ nunc demum proferuntur, si assumenda, quia nova, rejici debebunt necessario post aliquot sæcula eo ipso, quod vetera. Quo quid absurdius in scientiis, quæ æternis conflantur ex veritatibus, effingi potest? Indubitatum siquidem est, quæ vel semel rejici jure potuerunt, nunquam jure posse assumi, & quæ vel semel jure assumpta sunt, nunquam jure posse rejici. Dein & alterum quæram, num aut hi aut illi censeant, eam vel in temporibus, vel in hominum sive ingenio, sive judicio, sive denique sagacitate & industria differentiam esse, quæ merito tantum, quantum ponunt, discriminis inter antiqua & nova faciat dogmata. Tempus equidem æque falsa ac vera confirmat, quod multis in promptu esset ostendere, nisi præsentis temporis vetarent angustiae. Idem autem est humanum genus, iisdem dotibus, virtutibus, vitiisque obnoxium, quibus fuit semper. De recentioribus, licet usu rerum instructiores videantur, non est quod multus sim, tum quia nova non solent auctoritate sua veritati officere; tum quia res ipsa clamat, quam insulsa, quam ab omni ratione aliena, pro veris quotidie venditentur. Nec dubito, quin idem factum fuerit antiquissimis temporibus, quibus negari profecto

fecto nequit, vanissimas artes, putidissimosque errores regnum obtinuisse. Exempla si petas, quid in ultima antiquitate astrologia honoratius? quid eadem illa vesanius? Quid idololatria turpius? quid eadem apud omnes gentes antiquius? Quis ergo persuadeat ulli, qui non prorsus sit obelæ naris, hos, qui in maximi momenti rebus tam stolide desipuerint, in scientiis tam cernere acutum, quam aut aquila, aut serpens Epidaurius?

Quod si vel maxime mihi constitutum foret, sequi vel antiquos vel recentiores, qui, quæso, possim? Si aut hi aut illi inter se consentirent, facilis esset ratio. Nunc & recentiores de rerum veritate inter se contendunt, & antiqui non minus; in varias toto coelo a se invicem discrepantes, & magna sectatorum multitudine illustres, abierunt sectas. Inquiramne ergo, quid in his maxime vel antiquum vel novum sit, hoc ut sequar; an vero rectius nullam in veri indagine novi aut antiqui, unice veri subducam rationem? Certus nihil unquam tam verum, nihil tam sanctum fuisse, cui non fuerit aliquando objecta hæc novitatis calumnia. Ipsa Christiana religio hanc experta est sortem; eademque priori seculo a sordibus, quas sensim induxerat antiquitus revocata superstitio, purgata vix aliis armis apud eos, qui rerum potiebantur, oppugnata fuit, & oppugnatur adhuc dum, quam solo hoc novitatis crimine. Quod cum tam manifeste injustum sit, putabit forte quispiam, neminem unquam fore, qui opinionem condemnet, quia nova, sed quia perniciofa. Utinam ita foret! Id unum ergo agatur,

num id, de quo quæritur, perniciosum sit nec ne, nec novitatis ulla fiat mentio. Si constet opinionem perniciosam, hoc est, falsam esse, vera quippe perniciosa esse nequit, nec ulla scientiis, præterquam ex falso, perniciēs, quo minus rejiciatur, intercedit nemo. Verum cum de eo controvertitur, ex re ipsa desumptis argumentis causa expendenda venit; nec, si verum est sola de veritate laborari, futilibus his, quæ de antiquitus rite constitutis, quæ de novis ad invidiam conflandam proferuntur, ullus erit locus; nec iis, cum in confessio sit, nec novum, nec antiquum veri normam esse, uti ullus poterit, nisi forte, qui non argumentis, sed suo iudicio de novarum opinionum perniciē standum arbitretur; quod nemo faciet profecto, nisi qui simul intolerabilem in scientias tyrannidem, quam nemo ferat probus, arrogantissime sibi vindicet.

Quæ dum loquor, vereor, ne quis vestrum tacitus secum cogitet; Quorsum hæc omnia? Estne ullus mortalium, qui hæc ignoret, aut qui aliter censeat? Verum ex eo, si quis sit, liceat & mihi vicissim quærere, quis est, qui hæc novit? Si enim quid vere homines sentiant, non tam ex verbis conjectandum est, quam ex actionibus, vel duo, vel nemo est, qui hæc, tritissima licet, norit. Secus enim fieri qui possit, ut vanissima ad ravim usque hæc repeterentur assidue? Nimirum & hac in re obtinet, quod de sapientum præceptis apud comicum servulus nequam,

Spectavi

*Spectavi ego pridem comicos ad istum modum
Sapienter dicta dicere, atque iis plaudier,
Cum illos sapientis mores monstrabant populo;
Sed cum inde suam quisque ibant diversi do-
mum,*

Nullus erat illo pacto, ut illi jusserant.

Affectibus scilicet transversum rapitur humanum genus, non ratione ducitur. Ubi oriuntur disensiones, simul oriuntur odia, turpiter quidem, & contra omne jus & fas, sed oriuntur tamen. Oritur stulta cupiditas non demonstrandi verum, sed quibuslibet modis victoriam ab adversario reportandi; vel si hoc forte non ita facile sit, se eam reportasse vulgo persuadendi. Quæ equidem insipientia præcipue locum habet in iis, qui docent; & quorum existimatio a discipulis aut multitudine, aut pervicacia pendere imprudentibus videtur. Hos autem allicit ab una parte recepta & antiquitus stabilita opinio. Nam rerum rudes creduli sunt maxime, & auctoritate promptissime moventur. Ab altera parte tyronibus eo præceptor videtur sæpenumero aut ingeniosior, aut scientior, quo clamorosius jactitat, se illum esse, qui latentem in Democriti puteo per tot secula veritatem tandem aliquando in apertam protraxerit lucem. Ita hic ex novitate, ille ex vetustate sibi famam quærit, licet uterque veritatem prætexat; ut homines aliud in ore, aliud in pectore habere solent. Verum esto. Sit hæc causa,

cur ii, quorum mens vel odio vel ambitione excæcata est, ad hæc nugalia licet recurrant identidem, nondum tamen satis apparet, hæc cur faciant cum successu. Quæ spes illos tenere potest, se his antiqui novive ineptiis ulli persuasuros; ut huic opinioni potius accedat, quam illi. Nonne iustissimus metus est, ne se ludibrio exponant omnibus, qui extra partes sunt: ut profecto faciunt iis, qui æqua lance rem utrinque ponderant, & nec absque risu & humanæ dementiæ simul & admiratione & indignatione hujus se comoediæ spectatores exhibent? Sed pauci hi sunt, nec ullo habentur in numero. Longe maxima pars hominum & ipsa in partes abit, inprimis si id, de quo disceptatio est, sua vel tantillulum interesse existimet. Etenim si contentio sit de re, in qua horum vel illorum sententia evidenter experientia confirmari potest, vel ex qua ad usum vitæ in re præsentis fructus capiantur amplissimi, apage has nugas! lis decisa est, nec vel hilum juvabit antiquitatis vel disertissime deplorata auctoritas. Sin vero circa ea versemur, quæ ratione sola dijudicari debent, hic ille campus est, in quo puerilibus his armis decertetur quam acerrime. Longe enim plurimi laborem causæ momentum exacte perpendendi suscipere detrectant, quod si vel maxime velint, ratiocinii sæpenumero subtilitatem non assequuntur. Nescio enim qui fiat, ut, licet hominis nihil magis proprium sit quam ratiocinari, omnes quidem ratiocinentur, sed paucissimi recte; quod minus mirum videbitur, si quis cogitet, quam na-

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turale sit homini loqui, & quam pauci loquantur eleganter. Quare plurimi ut externis, & quæ ad causam proprie non spectant, argumentis in partes transeant necessum est, & eo quidem transeant pugnacius, quo placidæ sedatæque rationi plus prævalent ignorantia & affectuum hinc inde emanantium vesani, & propter vesaniam violenti, impetus. Audiant illi, qui & causæ & argumentorum, quibus nititur, ignari, quempiam non indiferte conquerentem de novatoribus, qui receptam per tot secula veritatem in controversiam vocent, facile sibi persuadere patiuntur, pessime facere eos, qui id, quod veritatem vocari intelligunt, de possessione antiqua deicere moliantur. Ex altera parte audiant alium opinionum libertatem summopere deprædicantem, sapuisse quidem veteres, nec nobis tamen ademptam omnem proficiendi occasionem, veritatem temporis esse filiam, & quæ in hunc sensum dici queunt plurima; facillime & his capiuntur, & nullo causæ percepto momento, sed tralatitiis his, quæ æque pro vero ac pro falso militant,

Scinditur incertum studia in contraria vulgus.

Sed quid vulgus dico, quod quamquam negligere non amant, qui quovis modo victoriam quærunt, non tamen in eo primariam spem reponunt? Eos potissimum spectant, qui in honore & magistratu sunt, in quorum manu, si non victoria, præmia certe victoriæ posita sunt,

sunt; quæ victoriæ imo veritati longissime præferri solent. Apud hos autem plurimum pollet novitatis hæc insimulatio. Hi siquidem in rebus agendis occupati, istiusmodi lites, quæ in sola veri contemplatione consistunt, nec in vita utilitatem præsentem afferunt, tanquam umbraticorum hominum insomnia perspicere dedignantur. Nec vacat, nec si vacaret maxime, lubet verum a falso, quod sine magno studio fieri non potest, secernere. Hoc ipsis inhæret medullitus, hoc fixum & ratum est, omnes mutationes periculosas esse. Quare ut suspicax & omnia tuta timens in iis, quæ amamus impensius, est hominum ingenium, nolunt vel minimum turbari rerum statum, quo scilicet arbitrantur contineri suum; ideoque faciles præbent aures iis, qui etiam, ubi nihil periculi est, ex novis opinionibus, nescio quæ subdole ominentur mala. Quo tamen ipso litem non sopiunt, sed imprudentes alunt; non extinguunt, sed æternam faciunt. Etenim, si exempla similium contentionum attendamus, videbimus, illas, quibus improvide se rerum immiscuerint domini, magis magisque exacerbatas, nec sopitas, nisi oppressa parte altera magno sæpenumero cum damno reipublicæ; quas vero ad se non pertinere magistratum censuit prudentia, acribus quidem exarsisse initiis, sed incurioso sine sponte sua, vel rixarum non sine labore & absque emolumento exercitarum tædio si non compositas, ad silentium certe redactas. Neque enim existiment magistratus, se suis edictis animis & opinionibus civium imperare posse.

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Quasi vero ut in reip. regimine multa fiunt arbitrarie (quanquam hæc ipsa ea meliori loco constituta est, quo major in legibus, minor in magistratuum arbitrio vis ac potestas est) itidem sese res haberet in scientiis. Quæ vera sunt, siue velint, siue nolint, qui rerum potiuntur, erunt vera; nec ab horum siue favore, siue odio dependent scientiæ. Profecto quam in id genus dirimendis litibus parum valeat magistratuum auctoritas, luculenter demonstrari potest exemplo eorum, qui controversiarum supremum licet in terris agnoscant judicem, juxta tamen cum cæteris suarum litium nullum exitum reperiunt. Ut plura non adducam, nuperam obiter inspiciamus contentionem inter eos, qui sese Servatoris nostri socios satis arroganter, & qui modestius se Augustini vel Jansenii discipulos jactitant. Horum damnata sunt dogmata & damnata ab eo, quem utraque pars judicem, & falli quidem nescium, agnoscebat. Compositane lis est? Nihil minus. Fuitne, qui ob latam sententiam opinionem mutarit? Nemo, nisi forte, qui non tam verum, quam sua commoda, quam fortunam respiceret faventem. Quam in omnes formas se vertunt damnati, tuentur se verborum ambiguitatibus, excitant novas de judicis errore circa facta lites, omniaque moliuntur, quo salva externa quapiam obsequii & reverentiæ specie, vel ipsius judicis potius elevent auctoritatem, quam ut latæ ab eo sententiæ acquiescant? Quod ipsum frequenti rerum usu edocti illi, qui sibi hoc juris in veritatem ascribunt, quam tarde, quam circumspecte

cum specte ut plurimum (nemo enim est, qui omnibus horis sapit) quam timide eo utantur, vel hoc docet, quod de iunumerabilibus, quibus in contrarias partes monachorum acerbissime distrahuntur ordines, controversiis nullam definiant, sed liberam cuique dissensionem permittant, modo suum utrinque iudicium agnoscant, quod equidem, cum nunquam pronunciaturi sint, facile possunt. Absque qua prudentia si forent, næ immensum illud auctoritatis idolum in infinitas partes discerptum concidisset jamdudum. Quæ si ita eveniant in eo iudice, qui falli circa res sui iudicii, ut perhibent, non potest; quid expectandum erit, si quæ scientiarum sunt, amore vel odio prosequi velit ille magistratus, qui sibi meritissimo in scientias nihil juris arrogat? Qui si nihilominus ejusmodi se controversiis implicuerit, id primum consequetur, ut quæ singulorum aut paucorum erant dissidia, fiant postmodum factionum. Nam cum magno in hominum grege in omnes præmia pœnæve, indices magistratum favoris aut odii, distribui nequeant, necessum est, exsurgere factionum capita, quorum interest quam maxime, diuturnam facere discordiam, eamque exercere quam acerbissime: hi, a quorum parte stant præmia, ut majora adipiscantur; illi, qui in odio sunt, ut suorum favore, aliorum commiseratione, & inde orta existimatione, damnum solentur suum. Etenim, quibus opinio sua fraudi est, si servilis sint ingenii, non mutabunt quidem illam, sed mutasse se simulabunt. Sin generosioris animi,

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quid-

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quidquid ex ea mali est, in laude sibi ponent, & eo acrius instigabuntur, ut sententiam suam tueantur, ne simul cum malo suorum sequacium sibi accersant opprobrium. Quod si prudenter magistratus existimaverunt, sui fori non esse, quæ in scientiis docentur; primo impediunt, ne res tam facile abeat in partes; dein, si forte illæ jam constitutæ fuerint, si, ut parentem decet erga liberos, ambas uno ordine habeant, nimiam tam horum, quam illorum ferociam compescant, næ brevi efficient, ut vel ferventissimæ lites magna animi moderatione tractentur, & vel cessent penitus, vel ita exercentur, ut id ipsum intersit Reip. intersit veritatis. Quam ad rem nunquam sat magnis laudibus extolli poterit promulgatum ante paucos annos Illustrissimorum Hollandiæ Procerum decretum, quod ut sententiarum admittit libertatem in iis, quæ in controversia sunt, ita acerbitati tollit, moderationi præmia ponit quam justissime. Quod si ubique obtineat, si huic prudentissimo decreto consentientia facta appareant, nullus dubito, quin omnis animorum acrimonia, evanescentibus factionum odiique præmiis, evanitura sit brevi. Nemo quippe gratuito malus. Et profecto frustra est, si quis reputet, omnia si arceantur nova, nullas lites fore. Hoccine, quod ne sævissimum simul & iniquissimum Inquisitionis tribunal illis in locis potuit, in quibus viget maxime, poterunt moderatiora magistratuum edicta? Quod si obtineri facillime posset, dubito admodum, an vel optari deberet. Certe non deberet ab iis, qui omnia nova

detestantur. Nulla enim foret insolentior novitas, quam eruditorum in omnibus consensus, quæ ut nunquam fuit, ita nunquam erit, ausi n addere, nulla veritati, nulla academiis perniciosior: veritati equidem, quia necessum foret, ut etiam male positis calculum addam, nec, quo nihil nocentius, an recte posita sint, dijudicem: academiis, quia ex dissidiis major in illis juventutis fervor, major undequaque concursus; languent juvenilia ingenia, nisi disceptationibus acuantur. Libertate discendi, docendique sublata, tolluntur simul omnia. Imminuitur Academiæ celebritas, perit studioforum frequentia, si quæ in aliis locis docentur opiniones, ex hac illave absque ullo fructu, proscribantur. Sed hæc magistratuum curatio est, non mea.

Quare ad illud propero, quod meum est, & cujus gratia omnis hic de novis antiquisque sermo est habitus. Id enim mihi agendum est, quod hæreo, novumne an antiquum dicere debeam. Si novum est, quod a multis annis factum non fuit, quod nemo professorum, dum in hac academia munus suum gessit, vidit unquam; novum est ex hoc loco proclamare Philosophiæ Doctorem. Sin vero ceremonias, quibus hæc sacra peraguntur, consideres, antiquum sapit. Verum utinam nobile, & quod maximè laudabile est, candidati nostri in studiis suis institutum foret solenne; qui, postquam ad studia animum adjecit, id sibi credidit negotii dari, non ut novo, sed pessimo, more, rudem quandam & impolitam animo informaret artium rationem & effigiem,

sed ut intima earum, quibus se daret, penetralia introspiceret, & recondita maxime ingenio suo faceret apertissima. Quapropter immenso labore primum sibi paravit subsidia linguarum, quo facilius inoffenso pede postmodum ipsas scientias aggrederetur. Hunc in finem non Latinam solummodo, sed quod hoc seculo oppido quam rarum & novum est, Græcam & Hebræam linguas severius excoluit. De Latina, qua sæpius Londini in urbe celeberrima publice dixit, fileo. Audivistis enim, quam eleganter, quam apte, quam ad persuadendum accommodatè sapientiæ studium laudaverit. Verum tacitus prætermittere nullo modo possum eam nostrum Græcis navasse operam, ut Græce non modo intelligat, sed hac eadem lingua publice perorare possit. Quibus insuper adjunxit Hebræam, ratus absque Græca Hebræaque mancam esse, & aliorum fide niti Sacrarum Litterarum interpretationem. Quibus instructus opibus, animum ad philosophandum applicuit, allectus partim jucunditate, quæ ex occultarum rerum scrutinio emanat; partim utilitate, quam hæc studia & in vita, & in aliis disciplinis præbent; partim denique, quod optimam hanc rationem existimat, & qua ingenium excoleret, seque habilem redderet, quo in quibuslibet etiam rebus verum a falso & promptius & evidentius secerneret. Quo in studio cum non integrum biennium elaborasset (animadvertite, quæso, quid non possit animi perspicacia incredibili cum diligentia conjuncta) voluit ex-
tare

tare publice suorum in his profectuum specimina. Nec defuit successus, etenim & in privato & publico, quod sustinuit, examine, eo versatus est ingenii acumine, eam ostendit rerum naturalium, divinarum, humanarumque notitiam, ut ipsi magno suo merito decreti sint supremi in philosophia honores rite, solenniter & more majorum conferendi.

Quare quod felix faustumque sit tibi, tuique honorificum, ex auctoritate Amplissimi Senatus Academici ego te Johannem Gale Londinensem Anglum L. A. M. & Philosophiæ Doctorem creo, dico, renuncio : do tibi facultatem Cathedram hanc Doctoralem conscendendi, & ex ea philosophiam docendi : confero denique in te omnia privilegia, immunitates, quæ L. A. M. & Philosophiæ Doctoribus vel legibus vel moribus debentur.

Verum ut scias, vel potius tibi in memoriam ut revoces, quæ scisti jam dudum, ad quid hic in te collatus honos te obstringat, adspice Togam, qua indutus es : indicio tibi illa sit, adscitum te eum in ordinem, quem toga non fagum decet, ubi rationibus & argumentis, non vi ac ferro decernitur. Procul ergo sint rixæ, procul odia, præcul verborum contumeliæ, quæ minime sapientem decent, quorum in locum succedant sollicita veri investigatio, attentaque rerum meditatio. Quibus ut commodius veritatem invenias, en Librum, quem tibi apertum ante oculos pono, ut cogites nihil novi, sed quod a prima pueritia animo tuo infixum fuit, neminem eousque scientiæ pervenisse, quin ex
aliorum

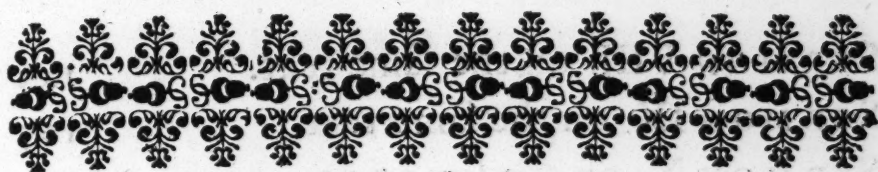
aliorum scriptis plurima in usum suum colligere queat, adeoque eorum, qui nos præcesserunt, labores diurna nocturnaue manu versandos, non ut illis creduli habeamus fidem, sed ut ex iis excerpamus, quidquid rationi congruet. Verum tamen ne his ita inhæreas totus, ac si quidquid est scientiæ in libris contineretur, en tibi eundem clausum. Nosti etenim rerum notitiam ex ipsa natura, sed ratione subacta petendam; quare cum ratione experientiam conjungas, & ab his instructus tibi tuisque cogitationibus credas. Te consulas, te examines, intimos ingenii tui recessus excutias, nec dubites, quin hoc si feceris, plana ad scientiam indies promovendam tibi futura sint omnia. Annulo hoc aureo digitum tibi exorno, qui ut apud Romanos equestris dignitatis fuit insigne, ita nobis testimonio erit, te ex inscia imperitaque plebe ereptum in numerum illorum aggregari, quorum unica voluptas est, rerum naturam perscrutari, Dei perfectionem, quantum humana ratio patitur, contemplari, venerari, denique non affectibus sed rationi obsequi. Hic autem, ut ex auro constat purissimo metallo, quod vel ignis omnia depascentis vires eludit, ita ostendit, scientiam ex pura & incorrupta ratione conflata, facile, quidquid est in errore violentiæ, repulsuram, imo quo severius ad examen revocatur, eo suo nativo decore splendidius effulsuram. Dein Pileum huic capiti tuo impono. Quid ridetis, auditores? antiquitatemne hujus pilei, an formæ novitatem, an vero rerum volubilitatem, quæ efficit, ut vetustate ipsa

ipsa res fiant novæ? Verum nihil est profecto, quod in eo merito rideatis. Est enim hic rei præclarissimæ, & quæ eo præstabilior, quo infrequentior, libertatis scilicet insigne. Quod tamen non ita accipiat, ac si novus hic noster doctor antehac fuisset servus. Minime. Ingenuus est, ex liberis & in honore positus parentibus, eaque in gente natus & eductus, quæ, si ulla, suas & leges & suam sub legibus libertatem quam diligentissime tuetur. Verum quod velim hoc libertatis signo monere philosophum nostrum, officium porro suum esse, ut non aliorum cogitatis serviat, sed suis pareat; ut præter Deum & rationem nullos magistros agnoscat; ut nova cum antiquis, antiqua cum novis ita misceat, ut faciendum hoc non aliorum auctoritas, non ulla novi antiquive vana species, sed sua sibi ratio, eaque quam liberri-
ma commonstret. Hæc illa libertas est, ad quam te hortatur hic ornatus, hortatur tua generosa indoles, hortatur denique laudatissimæ tuæ gentis libertas. His ex munificentia ampliss. hujus reip. Coss. addo Aureum hoc Numisma, quo condecorari voluerunt eos, in quos solenni hoc more academici conferantur honores. Denique tibi Dextram porrigo in amicitiae signum, quam meretur eximia tua in rebus philosophicis eruditio. Tuum erit, qui jam a me in philosophorum ordinem cooptatus es, hanc colere cum iis, qui eadem tecum studia colunt; nullis opinionum dissensionibus animorum conjunctionem tollere. Certus sis veri non rixosis contentionibus,
sed

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sed tranquilla pacataque ratione gaudere scientiam, hac investigari & oportere & unice posse veritatem; quam illustrare, ejusque cognitione commoda humani generis promovere, tuus, noster, omnium, unicus debet esse scopus.

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